

# The Mazdayasni Connection

It was perhaps the last meeting of the doyen of the Iranian School of Philology in India Mr. K. R. Cama, with the Ustad-e-Zamaan, Mr. Beheramshah N. Shroff, in Surat. Khurshedji was listening with rapt attention to what the pioneer of esoteric Zoroastrianism was telling him about the Law of Gradation and the concept of Jirm in Nature. The topic then soon veered round conversion and whether Zoroaster had converted anyone, particularly the Daeva Yasnis. After Beheramshah had explained the historical facts Khurshedji ejaculated: "God! Aa Tau Badhun Aandhrey Behrun Kutayun!" ("All along, we were barking up the wrong tree"). The other silent listener present on the occasion was Beheramshah's close disciple, Mr. Kaikhushru Chokshi.

A thousand pities that soon after this meeting, Khurshedji passed away! Had he lived a little longer, some petty panjandrums, who still keep barking up the wrong tree, would not have dared to raise unnecessary and unwarranted dust about the Juddin question, about conversion by the Prophet and about idol worshippers and "tribal gods" in the pre-Zarathushtrian era.

Since the "primitive" theory about the primitiveness of the Mazdayasnis has once again started going the rounds, it is necessary to examine who the Mazdayasnis were, whether they were worshippers of idols or tribal gods and whether the Prophet raised a banner of revolt against them.

The Mazdayanis were highly advanced souls, who were the fore runners of the Prophet. Many of the Emperors and Paladins of the Peshdadyan and Kyanian dynasties, who preceded the Prophet, were semi-Prophets themselves (Vakhshur). They belonged to the Paoiryō-tkaesha group of souls. The word Paoiryō-tkaesha in Avesta means "the

first or advanced ones in faithful practices" or "the observers of the Law and Order of the original faith". It is applied throughout the Avesta only to saintly souls advanced in spirituality. Those only who expedited their evolution or spiritual progress by following "daa<sup>t</sup>aaish paoiryaaish ahurayaa i.e. the first Laws of Ahura are put under the class, Paoiryō-tkaesha. Even Prophet Zarathushtra himself is styled a "Paoiryō-tkaesha" in the Fravardin Yasht.

In the Dinkard, Vol. 7, there is an account of the life and times of Holy Zarathushtra and his predecessors. There, *inter alia*, it is stated, "Again, there were others who preceded Prophet Zarathushtra, who had become famous in the Mazdayasni Deen, like, it is well known that at different times, many of them came from Minoyi towards their greatest leader, and, just as at present, people are occupied in inquiring about their religion, they also were engrossed in the inquiry about their Deen..." Dinkard categorically states that there were many predecessors before Zarathushtra who were of the calibre of Saoshyants (saviours), who had come down to propagate the Mazdayasni Deen of Ahura Mazda and who used to predict the advent of Zarathushtra.

If these were the Mazdayasnis, who did the Prophet fight against? Surely not the Mazdayasnis who, by their very name were Yazdan Parast "worshippers of one God — Mazda"! To get the answer to these questions, it is necessary to go back a little and start from the beginning.

In Avesta, we have the expression, Zarvan-e-Daregho Khadaat, which we use in our daily prayers. It means, "self-created long time". One Daregho Khadaat consists of 81,000 years. And there are innumerable such Daregho Khadaats. At the close of one

**Daregho Khadaat**, the World Deluge destroys the earth. Thereafter, an interval of a few thousand years — normally 25-27,000 years — elapses before the new **Daregho Khadaat** begins.

At the end of the **Daregho Khadaat** cycle, Satan so corrupts the mind of humanity that deadly wars and huge conflagrations take place throughout the world, nearly destroying this planet. When sins and crimes reach their peak, Nature gives the whole globe a spiritual ablution, in the form of the Deluge. Just before the Deluge takes place, **Saoshyos**, second in spiritual rank only to Zarathushtra, appears on the scene and directs the choicest creations of the 5 **Varana** (groups of souls on earth) of the vegetable and animal kingdoms, including humans to a lofty place on the North Pole, which at that time is clear of snow. This place in the **Vendidad** has been called **Yimvarkard** — the **Var** or enclosure of **Yim**. (This Mazdayasni Iranian concept has been borrowed straight in the story of Noah's Ark).

On the North Pole, the 5 **Varana** thrive in peace and harmony (these 5 **Varana** are the representatives of the 5 major religions of the World), until Satan, led by **Ganamin** — the old arch-enemies of man-kind, enter the Polar domain and create strife and struggle. Of course, Satan is represented by the **Daevas**, i.e. those souls highly learned in matters both gross and subtle, but ignorant of the way of earning final emancipation and salvation. These **Daevas** and **Divaan** win over to their side some of the **Mashya** (men) belonging to the lower **Varana**. They then come down to inhabit certain parts of the earth, which are now free of the havoc caused by the Deluge and become the aborigines of the place. Some time after this happens, a group of advanced souls, who were so far on the North Pole, come down under the leadership of **Gayomard** the

**Paoiryotkaesh**, the lineal descendant of **Saoshyos**.

After coming out of their dwellings on the North Pole, these advanced souls map out the old lands duly appropriated by different **Varana** in the former **Daregho Khadaat**. But they soon realise that a few of these lands are already in the possession of the **Daevas** and **Divans**, who work for the Negative or Dark side of Nature.

Thus, at that time, the World was divided into those who worked for the Positive/White side of Nature and who were called the **Mazdayasnis** or the **Paoiryotkaeshi Yazdan-parast** souls and others who were rebels and had deviated from the **Mazdayasni** path and worked for the Negative/Dark side of Nature. They were called **Daevayasnis** or the worshippers of the **Daevas**, who were past masters in material science and knowledge.

The **Daevas** with the evil aborigines soon muster strong against the mighty attack of the **Paoiryotkaesh Rathaeshtar** (warriors), called **Paradaat**. The **Paradaat** emperors and Paladins, who are emancipated souls, come to the earth only to work as **Vakhshur** — the forerunners of **Zarathushtra**. They keep in check the exploits of Satan till the time that **Zarathushtra** is born.

Most of today's Parsees and even many scholars of Zoroastrianism do not have the foggiest idea about the **Paradaat (Peshdadian)** world emperors and their bitter foes, the **Daevas** and **Divans**. The latter were superbly adept in using most artfully Nature's dark forces against their adversaries. In comparison with these giants, our present-day scientists are pygmies or babes who glug, glug while playing with toy-nuclear devices or electron microscopes!

One can then realise, how foolish and ignorant are some Parsees, who glibly re-

peat parrot-like that the Paoiryotkaesh souls, who knew about the secrets of Nature and the secret of our globe and who were the soldiers of Spenta Mainyu, were mere primitive tribal people believing in many gods and worshipping idols. The real primitive men were the Mashya (men) who had deviated from the path of the White Side of Nature.

Prophet Zarathushtra's advent changed all this. After making certain emendations in the Mazdayasni Daena, he built the foremost supreme structure of the Zarthoshti Daena on the foundation of the Mazdayasni Daena, retaining most of the Mazdayasni doctrines and traditions and improving upon the rest of them. As regards the Daevas and the misguided men who followed them, he changed and altered the Chakhras (psychic centres) of the subtle bodies of many of them, so that they came back on the right path and started working parallel with the White Forces of Nature. The rest of the Daeva followers and the Daevas themselves, he destroyed by means of the extremely powerful Fshusho Manthra Nirangs (Incantations), which he had.

Thus, Prophet Zarathushtra never converted anyone from one established religion to another, because there was no religion at that time except the Mazdayasni religion. In the Rg. Veda, there is an allusion to the same Mazdayasni Deen which prevailed before the birth of Zarathushtra. There it is referred to as Aadi Dharma (ancient religion) and called Brahma-yagna Dharma = Mazda-yasni Daena!

Adi Doctor